

## Lesson – 2

Innel Hmdelilah, nahmaduhu wa nastainuhu wa nastagfirruh. Wa naudhu billahi min shurrurri anfusina wa min seyati amalina. Man jahdihilahi fa lamudilalah. Waman judhlil fa la hadiyalah. Wa Ashhadu anlailahe ilallahu wahdehu la sherikelah. We eshhedu enne Muhammeden Abduhu wa rasuluhu. Sallallahu aleyhi wa ala alihi wa ashabihi. Wa man tebiu bi ihsanihi ila yewmiddin. Wa selimu teslimen kethirra.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٢﴾

يَتَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا

اللَّهِ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١٣﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١٤﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ

وَرَسُولَهُ ۖ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿١٥﴾

Fe innel Khayral Hadithi Kitabullah, we khayral hadyi hadya Muhammedin sallallahu aleyhi wassalam, wa sharrul umuri muhdathatuha, we kulle muhdethetin Bid'ah, we kulle bid'atin dalalah, we kulle dalaletin fin-nar.

*Some important events before the birth of the Prophet (saws)*

### **1 – Abdul Muttalib digs the well of Zamzam**

Hajjar was the first to find the well of Zamzam, but due to the lack of latter generations it was buried and lost.

The dream of AbdulMuttalib: “While I was sleeping in al-Hijr, someone came to me and said: ‘Dig Taibah (goodness)’. ‘And what is Taibah?’ I asked, but he left me. On the following day, I returned to my place of sleep (al-Hijr). When I fell asleep there, he came to me again and said: ‘Dig Barrah (goodness and purity)’. ‘And what is Barrah?’ I asked. But he left me again. On the following day, I returned to my place of sleep (al-Hijr). When I fell asleep there, he came to me again and said: ‘Dig al-Madnoonah’. ‘And what is al-Madnoonah?’ I asked, but he left again without answering me. On the following day, I returned to my place of sleep (al-Hijr). When I fell asleep there, he came to me again and said: ‘Dig Zamzam’. ‘And what is Zamzam?’ I asked. He said: ‘It (is a well) that never runs dry, and is not dispraised (i.e., it is fresh and good). It is drink for the greater pilgrims (Hajj), and it is situated between excrement and blood, at the eyehole of the Al-A’sim crow (the crow that has whiteness in its legs), at the village of the ants’”.

The soothsayer of Banu Sa’d ibn Hudhaim

The Quraish recognized the right of AbdulMuttalib to own the Zamzam.

Ahadith about Zamzam:

- “Indeed, it (Zamzam water) is blessed: Indeed it is Ta’am To’om” (just as food fills a person, Zamzam fills a person who drinks it) (Sahih Muslim 2473)
- “Zamzam water achieves the purpose for which it is consumed: if you drink it to seek a cure, Allah will cure you; if you drink it to make you full, Allah will make you full; if you drink it to cut-off your thirst, Allah will (cut-off

*your thirst). It is the Hazma of Jibril (the effect of him striking the ground with his ankle or wing), and the drink Allah provided to Ismaeel". (Saheeh – al-Hafidh al-I'raqi, al-Hakeem etc)*

## **2 – The People of the Elephant**

***"Have You (O Muhammad (Sal-Allaahu 'alayhe Wa Sallam)) not seen How Your Lord dealt with the owners of the Elephant? Did He not make their plot Go astray? And sent against them birds, In flocks, striking them with stones of Sijjil. And made them like an empty field of stalks (of which the corn has been eaten up by cattle)". (Qur'an 105: 1-5)***

Ibn Ishaq: "Later Abraha built al-Qullays church in Sana', the like of which had never at that time been seen on earth before. He wrote to the Negus saying, 'I built a church for you the like of which was never built for any king before you, and I will not cease striving until I divert to it the Arabs' pilgrimage.'" When the Arabs learned of and talked about Abraha's message to the Negus, a certain intercalator of the Kaniina tribe became enraged (the intercalators were the ones who would postpone a sacred month in Mecca, during which warfare would have been forbidden, when they wanted to make **war**)

"This Kinanite then travelled to the al-Qullays church and squatted down there, that is he defecated without anyone seeing, then left and returned home. When Abraha was informed of this he demanded to know who had done such a thing. He was told: 'It was one of the people of that bayt (building) in Mecca to which the Arabs made pilgrimage. When he heard of what you said of your intention to change the Arabs' pilgrimage to this church of yours, he became angry and so defiled it, thereby indicating that it was unworthy of being a place of pilgrimage.'

The resistance of Dha Nafr: his supporters were vanquished and he himself was taken prisoner and brought before Abraha. When about to be killed, Dha Nafr suggested to Abraha that he might well be more useful to him alive than dead. So Abraha kept him prisoner, in chains; he was a clement person.

Nufayl b. Habib al-Khath'ami with his two allied tribes of Shahrani and Nahis, along with other Arab supporting tribes. They did battle, Abraha won, and took Nufayl prisoner. When Abraha was about to execute him, Nufayl pleaded for his life and offered to be his guide in the Arab territory, guaranteeing that the tribes under him would be obedient to Abraha. So Abraha released him and went on ahead, with Nufayl acting as guide.

Reaching Tai'f, Abraha was met by Mas'ud b. Mu'anib b. Thaqif along with the warriors of Thaqif. They addressed Abraha, saying, "O king, we are your slaves, fully obedient to you; we have no dispute with you and this temple of ours is not the one you want. What you want is the building in Mecca; we will send guides to take you there.' They sent Abu Rughayl with him.

Al-Aswad bin Maqsood seized 200 camels of AbdulMuttalib. Maccans decided to do war but left it when they saw it was useless.

Abraha then sent Hunatha al-Humairi to Mecca with the following order: "Find the leader and the most noble of these people. Then tell him that the king says, 'I have not come to war upon you, but only to destroy that building (the ka'ba). If you do not engage in warfare to prevent our access to it, then I shall have no need for your blood.' If he does not want war, bring him to me with you."

'Abd al-Muttalib replied, "By Allah, we do not want war with him and have not the power for it; this house is Allah's sacred house and that of His true follower Abraham, upon whom be peace." He was saying in effect, "If Allah does protect it from Abraha, then it is because it is His holy sanctuary and His house. If he abandons it to him, then, by God, there's no way for us to defend it."

Abd al-muttalib followed Hunatha to the encampment, where he met with Dhu Naffar and asked for his help. Dhu Naffar intercede by means Anees, the Elephant Keeper, who sent to Abraha the following Message: " O king, here at your door seeking audience is the lord of Quraysh and keeper of the well of Mecca; he feeds both men in the plains and the wild beasts in the mountains. Allow him in to see you to discuss a matter with you." Abraha let him in.

Abd al-Muttalib: "O King, you have taken a great deal of wealth from me, so return it to me"

Abraha: "You impressed me when I saw you, but you displeased me when you spoke. You want to talk to me about 200 camels I took from you in compensation, but not about the building which is your religion and your ancestors' religion that I have come to destroy?"

Abd al-Muttalib: "I am the owner of the camels; the building has its own master who will protect it."

Abraha replied, "He won't protect it from me."

Abd al-Muttalib: "Then it's between you and Him"

Morning marching began. Most of the army destroyed by birds. The rest fled and were struck by a disease. Abraha's fingertips started to fall, and from it pus and blood would flow. By the time he went to Yemen he died.

### **Lessons from this story:**

- a) Inviolability of the Ka'bah
- b) To save what is sanctified and holy, one often needs to make sacrifices (the Arab tribes on the way)
- c) Traitors of a nation ultimately bring disgrace to themselves. (Abu Rughaal)
- d) Showed the power of Allah (swt). Al-Qashaanee said: "The story of the people of the Elephant is famously known, and it took place near the era of the Messenger (saws). Their story is one of the signs of Allah's Power and the effects of His wrath upon those who are brazen enough to violate what He has made sanctified"
- e) It is one of the signs of the Prophethood of the Prophet Muhammad (saws), who was born 50 days later. Of this opinion are many scholars like al-Mawardi and Shaykh al-Islam Ibn Taymiyyah.
  - a. Had the Quraish fought Abraha, they would have been defeated and taken as prisoners, so the Prophet (saws) would have been born as a slave
  - b. Based on their beliefs, Quraish were Mushrikeen so they did not deserve to be protected from the army of the Elephant, which was made of the People of the Book. So it was for the protection of the Ka'bah.
  - c. Ibn Taymiyyah: "The events that occurred during the Abraha's attempted attack on Makkah occurred during the year on which the Prophet (saws) was born. Those who lived beside the house were polytheists. The Religion of the Christians was better than their religion, therefore this sign (destruction of Abraha's Army) did not take place for the sake of those who lived beside the Ka'bah at the time, but instead for the sake of the house itself, or for the sake of the Prophet (saws), who was born that year beside the house, or for both, the House and the prophet (saws). Whatever the case, it was from the signs of his prophethood" (Al-Jawab al-Sahih)
  - d. Hafidh Ibn Katheer: "This was a sign and a prelude to the sending of the Messenger of Allah (saws), for he – according to the most famous accounts – was born in that year. It was as if it was being said to the Quraish: 'O people of Quraish, Allah did not help you against the people of Abyssinia because you were better than them, rather, He destroyed the Army of Abraha to preserve the ancient house (Ka'bah), which He will honor with the sending of the illiterate Prophet, Muhammad (saws), who is the seal of the Prophets" (Tafseer ibn Katheer)
- f) Allah did not permit the Christian to take control of the Ka'bah because if it were to be ruled by the Christians, the Prophet (saws) would be forced to spread Islam under the rule of Tyranny.
- g) Arab Calendar started according to this date

## ***Form the Birth of the Prophet saws) up to al-Fudhool***

### **1 – His Lineage**

Muhammad bin 'AbdAllah b. 'Abd al-Muttalib b. Hashim b. 'Ahd al-Mannaf b. Qusai b. Kilab b. Murra b. Kaab b. Lu'ayy b. Ghlih b. Fahir b. Malik b. an-Nadar b. Kinaanah b. Khuzaymah b. Mudrika b. Ilyas b. Mudar b. Nizar b. Maad b. Adnan. (Sahheh Bukharee)

The Prophet (saws) said: "Verily Allah Azza wajaal choose Ismaeel from the children of Ibraheem, Kinannah from the children of Ismaeel, Quraish from Kinannah, the children of Hashim from the Quraish, and me from the children of Hashim" (Saheeh Muslim)

The Prophet (saws) said: "I am the supplication of my father Ibraheem, and the glad tidings of my brother Isa. And my mother saw in a dream that light came out of her, light that illuminated the castles of ash-Shaam" (Ahmad, al-Hakim etc.)

- "A group of my nation will continue to remain successful upon the truth. They will not be harmed by those who forsake them, nor by those who oppose them, until Allah's Command comes, and they will still be upon that state" and in Bukhari it includes "And they are in ash-Shaam" (Bukhari and Muslim) (Tafseer ibn Katheer)

Abdullah married Amennah bint Wahb al-Kilaab, died in Madeenah at the graveyard of Banu Najjar clan. According to some the Prophet saws was born, and according to some he was not, but he never knew his father. His mother died when he was 6, than Abdul Muttalib took his custodianship up to age of 8, and then he passed to Abu Talib.

### **2 - His wet Nurses**

The first was Thuwaibah, slave of Abu Lahab

Then was Umm Aiman Barakah al-Habashiyyah, the slave of his father. He freed her and married her to Zaid ibn Harithah.

Haleemah bint Harith as-Sa'diyyah: "I arrived at Mecca along with other women from Banu Sa'd looking for babies to suckle; it was a year of famine. I arrived on a dark grey she-ass worn out from riding. With us I had a boy of our own, and an old milking camel which, I swear, wasn't giving a drop of milk. That whole night, along with that boy of ours, we did not sleep at all. There was nothing in my breast of use to him and nothing in our milking camel to feed him. We did, however, have hopes of rain and relief. So I went on that old ass of mine, which lagged behind the other riders because of its weakness and its thirst, much to their annoyance.

"So we arrived in Mecca and, I swear, I don't know of one woman of ours who was not offered the Messenger of God (SAAS); but **all** refused him when it was said that he was an orphan. We refused him saying, 'What good could his mother do for us? What we want is some help from the boy's father; what could his mother do for us?' I swear, every single one of my women companions, all except me, did take a baby to suckle.

"Having found no one except him and being assembled to leave, I said to my husband, al-Haarith b. 'Abd al-Uzzah, 'By God, I hate to go back amongst my companions without having a baby to suckle. I'll go off to that orphan and take him.' He replied, 'It's not your duty to do so; and so perhaps God will bring us some blessings through hi.' And so I went off and got him; and the fact is, by God, I only took him because I couldn't find anyone else.

"No sooner had I taken him and brought him back to my baggage than my breasts welcomed him, giving him all the milk he wanted. He drank till he was satisfied and his foster-brother drank his fill too. My husband then went over to that old milch camel of ours and, to his surprise, she was full. He milked her and we both drank till we were satisfied. We then spent a fine night together.

"Next morning my husband said, 'Halima, by God I really think you've taken a person who is blessed! You see what a happy night we passed when we took him? May God Almighty go on bringing us more benefit yet!' "We then left to

return to our own land. And, I swear, my she-ass went off ahead of all the other riders, with not a single donkey able to catch up with her. Eventually my women companions said, 'Hey there, O daughter of Abi Dhuayb! Is that the she ass you were riding when you left with us?' I replied, 'Yes indeed, it's her.' They commented, 'Well, by God, something's really happened to her!'

"Eventually we were back in Bani Sa'd territory, and I knew no other part of God's earth more barren than it is. But my goats would graze free, then leave the grazing, satisfied and full of milk and we would milk them as ever we wished. And this while no one around us, near or far, had their ewes give so much as a drop of milk, their ewes always going hungry. Finally the others said to their shepherds: 'Woe on you! Just watch where the flock of Abii Duayb's daughter grazes. You graze along with them.' And this they would do, theirs grazing where mine went, but their flocks remained hungry, not giving a drop of milk, while mine were satisfied and full so we could milk them as much as we wanted.

"And God went on blessing us this way, and we recognized it. Then he reached two years of age. He was already growing up a very fine boy, not like the other children. I swear that by age two he was a sturdy boy, so we took him to his mother; we were very covetous of him because of having seen the blessings he had brought. When his mother saw him I told her, 'Let us bring back this son of ours some other year. We are concerned he might catch a disease from Mecca.' We kept on at her until she agreed and sent him off with us and we stayed with him for two or three months more.

"Then one time he was out behind our dwellings with one of his foster-brothers with our animals. Suddenly that foster-brother came in greatly agitated and said, 'That Quraysh brother of mine! Two men dressed in white came to him, laid him down, and split open his abdomen!' "At this his father and I rushed outside towards him. We found him standing there, his colour pale. His foster-father hugged him and asked, 'What's wrong, son?' He replied, 'Two men dressed in white came to me. They laid me down and opened my abdomen. Then they drew something from inside it and threw it away. After that they put my abdomen back as before.' So we took the boy back with us and his foster father said, 'Halima, I'm afraid my foster son has become afflicted; let's hurry and give him back to his family before what we fear does develop.'

So we did take him back. His mother was very surprised to see him and when we gave him over to her she said, 'So why did you bring him back, nurse? You both wanted to have him so much.' 'No, it's nothing,' we replied, 'it's just that God has relieved us of our task. We did our duty. We're afraid some harm or accident may befall him, so we are returning him to his own people.' His mother insisted, 'What's going on with you both! Tell me truthfully what's worrying you!' She would not leave us alone till we told her what had happened.

She asked, 'Are you afraid for him from Satan? Absolutely not; Satan won't get to him. By God, this son of mine has a great future before him. Should I tell you what happened with him?' 'Please do,' we asked. 'Well,' she explained, 'when I was pregnant with him, he was the lightest child I ever bore. And when carrying him I saw in my sleep a light emanating so bright it lit up the castles of Syria! And then, when he was born, he came out in a manner that babies never do, drew himself up on his arms and lifted his head up to heaven. So leave him, and don't worry.'"

The story of the opening of the chest: Anas ibn Malik narrated: "While the Messenger of Allah saws was playing with some other boys, Jibreel came to him, took him, forced him to the ground, and split him open, revealing his heart. Jibreel extracted his heart, removed from it a blood clot, and said 'This is the portion of Shaytaan in you'. He then washed the heart with Zamzam water in a basin made of gold. He then joined the heart together, and returned it to its place. The children hurried on to his mother (Haleemah) and said to her 'Verily Muhammad has been killed'. They went to him and found that his color had changed". He then added: "I used to see the marks of that stitching on his chest" (Sahih Muslim)

### **3 - Working as a Shepherd**

Prophet (saws) said: "Every Prophet that Allah sent herded Sheep". The companions said: "And even you?" He Replied: "Yes, I herded them upon Qaraareet for the people of Makkah" (Sahih Bukhari). Ibn Hajar said that scholars mention two possible meanings for this: It is either a place in Makkah, or it's a portion of Dinar or Dirham, in which case the Prophet saws was mentioning his wage.

The Qualities he gained as a Shepherd:

- a) Patience: A leader has to be patient with his subjects just like he is patient with his flock. Its a hard life, so trains the person to deal with hardships.
- b) Humbleness
- c) Bravery
- d) Mercy and Compassion: If one is merciful to animals, then it is more than likely that he will be even more merciful towards other human beings
- e) Love for earning one's living through lawful work. The Prophet saws said: "No one has ever eaten better food than that which he eats from what he works at with his hand. And verily, the Prophet of Allah Dawood (a.s) would eat from the work of his hand" (Saheeh Bukhari).

#### **4 - Protection from sin before Prophethood**

He said to Khadijah (r.a): "O Khadijah, by Allah, I will never worship al-Lat and al-Uzzah" (Musnad Ahmad – Sahih)

The Hadith of his descendance to Makkah and how he was prevented, and two important points from it:

- a) The Prophet (saws) possessed the main characteristics that are common to all human beings. He felt the same inward inclinations and desires that all young people feel, and he understood what it meant to while away the hours of the night with conversation and entertainment.
- b) Despite all above, Allah protected the Prophet (saws) from all forms of evil.

#### **5 - The Monk Buhairah**

Eventually the caravan made a halt at Busra in Syria, where there was a monk named Bahira living in a cell. He was very learned in Christianity; the cell he lived in had always been occupied by some monk who would acquire their Christian learning from a book, as they claim, which they had passed down in inheritance from one elder to the next.

They stopped that year near Balgra, as they had often done previously without his paying them attention. When they halted, then, near his cell, this time he made a lot of food for them. This, they claim, was because of a vision he had seen while he was in his cell; he had seen the Messenger of God (SAAS) approaching in the caravan, with a cloud casting its shade only on him. When they had arrived they had dismounted in the shade of a tree near the monk.

When he looked up at the cloud he saw it was shading the tree, the branches of which were extending out over the Messenger of God (SAAS) so that he was shaded beneath them. When Bahira saw this he came down from his cell and, having ordered food which was then prepared, he sent word over to the travellers saying, "O Quraysh, I have prepared food for you and would like you all to come over, great and small, and freemen or slaves."

One Quraysh man commented to him, "By God, Buhairah you've put yourself to much trouble today! You've never done this for us, even though we've passed by you here often before. Why today?"

Buhairah replied, "You are right; before it was as you say. But you are my guests, and I wanted to honour you and so have prepared you some food. I want all of you to eat of it."

So they gathered around him. But the Messenger of God (SAAS), because of his youth, was left behind with the baggage, beneath the tree. When Buhairah saw them he **did** not see the quality he had seen and known to be the boy's. So he said, "O Quraysh let not any one of you be left out of my feast."

They replied, "O Buhaira, the only one left out who ought to have come to you is a boy; he is the youngest of our party and he remained behind with the baggage."

Buhaira insisted. "Do not do this; call him over and let him attend this feast along with you."

One of the Quraysh party exclaimed, "By al-Lat and al-Wzza it really is a shame on us that Muhammad son of 'Abd Allah son of Abd al-Mutlib be kept back from eating the food among us." Then he went over to the boy, brought him back, and sat him down among the rest.

When Bahira saw him he began to scrutinize him very intently, looking at various parts of his body and finding certain qualities in him. Finally, when all had finished dining and had dispersed, Buhaira went up to the boy and said, "Boy, by al-Lat and al-'Uzzah I charge you to answer what I will ask you." Bahira only used these words because he had heard the boy's people swearing by these two gods.

They claim that the Messenger of God (SAAS) told him: "Don't ask me anything by al-Lat and al-Wzza; for, by God, I hate nothing more than them." So Buhaira said, "By God, would you tell me about what I ask you?" So the boy told him to ask whatever he liked.

The monk then asked him various questions about his sleep, habits, circumstances, and soon; and the Messenger of God (SAAS) responded. And what Buhaira heard matched the description he expected. Then he looked at the boy's back and saw the seal of prophethood between his shoulders, in the very place according to the description he had. Having concluded this, he went over to the boy's uncle Abn Talib and asked, "What relation is he to you?" "He is my son," he replied. Buhaira objected, "He's not your son. This boy can't have a living father." "Well," Abii Tdib replied, "he's actually my nephew." "And what happened to his father?" the monk asked. "He died while the boy's mother was still pregnant with him." "Now you're telling the truth," the monk went on. "Take your brother's son back to his own country and guard him from the Jews. For, by God, if they see him and know what I know, they will do him evil. This nephew of yours has a great future before him; take him back soon to his own country." So his uncle Abti Talib left with him for Mecca quickly, as soon as he had finished his business in Syria.

## **6 - Battle of Fijar**

Kinanah and Hawazin Tribes. Quraish's allies were the Kinanah

## **7 - The Fudool Alliance**

The man from Zubaid and al-Ass al-Wail

Prophet (saws) said: "When I was a boy, I attended the Al-Muteeban Alliance with my uncles. I would not even love to have red camels as a recompense for me breaking the terms of that alliance" (Authentic by Al-Albanee)

## **Marriage to Khadijah**

Ibn Ishiiq stated, "Khadija daughter of Khuwaylid was a merchant woman of stature and wealth. She would employ men to trade her goods on a profit-sharing basis. "When she heard of the truthfulness, trustworthy nature and fine character of the Messenger of God (SAAS), she sent for him and proposed that he should take some of her goods on a trading venture to Syria; she offered him better terms than she did other merchants and suggested he be accompanied by a youth in her employment whose name was Maysara.

"The Messenger of God (SAAS) accepted this offer and set off with her goods, in the company of Maysara. "When he reached Mecca and brought the goods back to Khadija, she sold them for twice their cost or thereabouts. Maysara related to her what the monk had said, and how he had seen the angels giving him shade.

Nafeesah bint Munabah acted as mediator for the marriage.

He had with her four daughters: Zainab, Ruqayyah, Umm Khultoom, and Fatimah. He had also two boys, Al-Qaseem and Abdullah, both died young.

## **Lessons:**

- a) Trustworthiness and truthfulness are the two most important qualities for a successful business.
- b) Wife must be a suitable companion and a trusted counselor and helper.
- c) None is tested more than the Prophets
- d) Accusations of the Kuffar on him are refuted.

### **Building of the Ka’bah**

Al-Waleed ibn al-Mugheerah

Umayyah ibn Mugheerah’s proposal

“Here is the trustworthy one, we are indeed pleased with him”

Al-Hijr was left out because of the shortage of funds.

A short history of Ka’bah:

First Ibrahim (a.s) and Ismaeel (a.s)

Quraish

Abdullah bin Zubair

Abdul Malik bin Marwan